

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

VOL. XVI.--NO. 4.]

HARTFORD, SATURDAY MORNING, FEBRUARY 4, 1837.

[WHOLE NO. 784.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD.

HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
Price, Two Dollars and Fifty Cents per annum. If paid
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From the Baptist Missionary Magazine,
(For February.)
JOURNAL OF MR. MALCOM.

"The islands on the Tenasserim coast are
quite populous, and, as yet, have never been
visited by Christian teachers. There are three
large islands in one cluster, inhabited by Se-
longs, without a written language, and in a
very degraded state. These would claim some
of the time of native assistants from Mergui, and
occasional visits from the missionary.

Return to Maulmein—Missionary Conference.
Learning that Mr. Mason was at a village
not far distant, on the coast, intending to re-
main a few days, and then come to Mergui for
a passage home, I immediately sent an ex-
press, and had the pleasure in due time of wel-
coming him on board the cutter, with his ten or
twelve coolies, who had been carrying his
trunks and baggage in the jungle. His report
of his journey of nine weeks will be deeply in-
teresting to the friends of missions, and emi-
nently exemplify the usefulness of native as-
sistants.

The present period of the year on this coast,
is the latter part of the dry and hot season, and
is marked by occasional heavy squalls and
showers. After these, there is about six weeks
of clear weather, increasingly hot, after which,
the monsoon changes to the southwest, with vi-
olent storms, and the rains set in for the next
six months. In this return voyage to Maul-
mein, we have experienced three of these
storms, accompanied by much thunder, each
severely testing the power of our anchor and
vessel. The rocky coast furnishes no harbor
except Mergui, Tavoy, and Amherst; and the
high mountains which skirt the shore, seem to
draw together the utmost fury of the elements.

One of these storms experienced off Tavoy
point, will be memorable to all on board. As
night drew on, the thunder which had been
growing on the mountains, grew more violent.
It was evident we should have a hard blow, and
the tide turning against us, we were obliged to
anchor in an exposed situation. After dark,
the wind and lightning increased, and we got
topmast, gaff, &c. upon deck, and, paying out
much cable, waited the issue, uneasy. At
length, it blew a hurricane, and the lightning
kept up a glare bright as mid-day. It was but
at intervals that it was dark, even for a mo-
ment. The light flickered constantly like a
torching wind. We were in the very midst of
the electric cloud, and the sharp crackling thun-
der was deafening. The little cutter pitched
heavily at her anchor, and the loud roaring of
the lee surf told what we should experience, if
she parted her chain. We, however, left all in
the hands of God, and were sitting in silence
below, when a universal shout of terror brought
us on deck—a ball of fire rested on the mast
head! The consternation was universal. The
captain and every one of the crew vociferating
prayers, one to the Virgin Mary, another to
Mahomet, &c., each in different language.—
They seemed frantic, and their voices rose on
the tempest like the swelling wail of dying men.
One declared it was the devil, and proposed to
drive him away by burning a certain mixture to
make a horrid smell. They seemed comforted,
however, to see us confident, and fully
aware of its cause. The Christian Karens
were tranquil, but awe-struck, and lay on their
knees with their faces to the deck, uttering
prayer each for himself, in a low but audible
voice. It was, indeed, an hour of great dan-
ger; but the good hand of the Lord was upon
us, and our frail bark rode out the storm, which
abated in its violence before morning.

Aside from the danger of navigating this side
of the bay of Bengal, (except from September
to March, when the weather is exceedingly
fine,) the inconveniences are not small, at all
times, arising from the bad construction and
worse management of the vessels employed,
and the annoying insects, &c. with which they
abound. My little cutter is superior in all
those respects to the Burman vessels, which I
expect generally to sail in from place to place.
I can stand up in the cabin, while in those one
can only sit, and that on the floor. I have a
little quarter deck which they know nothing
of. And, in case of danger, we have an iron
anchor, while theirs is but a piece of wood,
shaped like a fish-hook. On the score of in-
sects, too, I am informed that my condition is
far better. In the latter point, however, I can
by no means boast. Hundreds of ants, great
and small, black and red, move in endless files
everywhere. Cockroaches flying and creep-
ing, spotted, striped, and plain, walk over me,
and about me, all night, but through mercy they
do not bite, and are, withal, quite shy when
there is a light burning, and so do not interrupt
me when engaged. I now and then kill a for-
ward fellow, but it is in vain to think of abating
the nuisance, for their "name is legion."

have nice sugar-cane laid in a corner for the
ants, to keep them away, but some of them are
blood-thirsty, and bite me with all zeal. I
sometimes watch a bold fellow, as he runs over
my hand, and when he finds a suitable spot, he
raises himself perpendicular, and digs into me,
kicking and struggling, as if he would go through
the skin. The spiders I kill without mercy,
and busy enough they kept me, the first day or
two. Some of them have bodies as big as the
joint of one's thumb, and occupy, as they stand,
a space as large as the top of a tea-cup. The
mice nibble my clothes at night. I have seen
but two or three centipedes, and succeeded in
killing them; but there are, doubtless, more on
board. But the mosquitoes! They are a tor-
ment day and night. I am comforted with the
assurance that strangers suffer most with them,
and hope they will not "make a stranger of me"
much longer.

Among all these enemies, I have no auxili-
aries, but two or three nimble lizards. These I
carefully befriend, and they consume as many
of the vermin as they can. But what are these
among so many? Beside their services in the
butchering department, they interest me by
their sudden and adroit movements on the wall
and ceiling, and, withal, sing for me every
night, as soon as the candle is out.

The variety of costume on board, is striking.
My man is from Madras, and wears, generally,
nothing but a pair of calico drawers. The cap-
tain has nothing but a piece of check wound
tight round his hips, and drawn up between his
thighs. The owner's agent, or supercargo, is a
Mussulman, and wears, beside the waist-
cloth, a muslin jacket with sleeves, tied in front,
so as to discover the left breast. The secur-
mil, a steersman, is a half blood Portuguese,
and wears drawers, and a short shirt or jacket,
of red calico. One of the sailors has a regular
short gown and petticoat, and the other, short
drawers only. The Karens wear nothing but
a long shirt without sleeves, made of substan-
tial cotton cloth, ingeniously figured in the loom.
The diversity in dress, is still greater in the
towns, arising from the great mixture in the
population. I have, however, already become
so accustomed to it, that it ceases to excite at-
tention.

We have one person on board, who excites
my notice—it is a disciple, who before was a
Karen prophet or juggler. He seemed struck
with fear, when I sent for him into the cabin,
to ask him some questions, and I got but little
from him. He declared, that at first he felt im-
pelled, he knew not how, to predict the coming
of a deliverer in six months, and sincerely be-
lieved it. But when the lapse of that time pro-
ved him wrong, he became wilful, and delibera-
tely endeavored to impose on the people's
credulity in various ways, to keep up his influ-
ence.

By the utmost diligence in overseeing the
boatmen, and taking advantage of every tide,
and every breeze, I got back to Maulmein in
mercy, the morning of March 30, the very day
on which our Conference was to convene. We
began our session accordingly, having present
brother Judson, Wade, Knicker, Bennett, Han-
cock, Mason, Osgood, Vinton, Howard, Webb,
Haswell, and Abbott. Every day, except the
Sabbath, was diligently spent in the business,
and, beside many important topics, which
though fully discussed, did not come to a for-
mal vote, the following subjects were acted upon,
beside minor ones:—The establishment of a
seminary for native assistants,—its location
—temporary preceptor—and course of studies
and by-laws;—new fields of labor proposed
and described—native schools—polygamy a-
mong natives, and the management of such
cases in regard to applicants for baptism—reduc-
ing the size of the Burman character—the plan
of giving English names to native children—
boarding schools, and the best mode of their
endowment. Considerable time was taken up
in designating the new missionaries to their
fields of labor. They seem to be as jewels,
which each was anxious to seize. Every man
felt keenly the claims of his station or neigh-
borhood, and longed to see more laborers in
what he deemed so promising a field. It was
a noble strife of disinterested love, and so small
was the reinforcement, compared with the ad-
mitted wants, on all sides, that it was difficult
to decide where aid should first be sent. I have
added minutes of the numerous important dis-
cussions at the Conference, to copious memo-
randa previously obtained respecting new fields
of labor, which, with such further information
as I may collect, will form a future chapter.

On the first Lord's day in April, I preached
to the brethren and sisters by vote of the con-
vocation. We met in the new and unfinished
chapel, built for the native church. We occu-
pied but a small part of the building, and were,
indeed, a little handful; but when I reflected
on the recent origin of the mission, its small
beginnings, and its various dangers and hind-
rances, the company before me was a most re-
freshing sight. Here were twelve missiona-
ries, besides Misses Gardner and Macomber,
and the missionaries' wives. Elsewhere in the
mission were four evangelists and a printer, not
computing those in Siam. The text was "Glo-
rify ye the Lord in the fires," and every heart
seemed to say amen, as sentence after sentence
came forth. It is sweet preaching to greedy
listeners, and long had most of these been de-
prived of the refreshment of sitting under a
gospel sermon. Mr. Judson had not heard a
sermon in English for fourteen years.

As my eye rested on this loved little compa-

ny, it was sweet to contemplate the venerable
founder of the mission, a tinge there to rejoice
in the growth of the cause he had so assiduously
and painfully sustained. His labors and suf-
ferings for years—his mastery of the language
—his translation of the whole Word of God—
and his being permitted now to be the pastor
of a church containing over a hundred natives,
make him the most interesting missionary now
alive. What a mercy that he yet lives to de-
vote to this people his enlarged powers of do-
ing good! And, we may hope he will very
long be spared. His age is but forty-seven—
his eye is not dim—not a gray hair shows it-
self among his full auburn locks—his moder-
ate sized person seems full of vigor—he walks
almost every evening a mile or two at a quick
pace—lives with entire temperance and regu-
larity, and enjoys, in general, steadfast health.
May a gracious God continue to make him a
blessing more and more.

For the Christian Secretary.
CIRCULAR.
SHALL THE FOREIGN CHRISTIAN PRESS BE SUS-
TAINED?

Of the sum of \$35,000 which the AMERICAN
TRACT SOCIETY at their last anniversary resolv-
ed to be the least amount required during the
current year for foreign lands (and which many
at the time expressed an earnest desire to in-
crease to \$50,000—a lady present, and she a
widow, offering, through a friend, to pay \$100,
in case \$10,000 should be added,) only
\$8,224 35 have been yet received, leaving to be
raised before April 15, when the Society's
year ends, \$26,778 65

Notes for paper and other
engagements of the Society, which
must be paid before April 15,
amount to 11,373 79

The Treasury is short of meet-
ing bills due this day, 1,394 50
Making, over and above all the
current expenses of the Society,
to be paid within 81 days, 39,546 94

The whole amount of donations
designated for foreign distribution,
received within the last five months
is but 2,303 33

The Committee are aware of the difficulty
which has attended the raising of funds, and
of the claims presented by other christian ob-
jects; nor would they divert attention from the
great work of Tract and Volume distribution,
accompanied by christian effort and prayer in
our own country; but when they look at the
press in foreign lands, and the multitude of
laborers depending on aid from this Society,
they feel that all to whom the facts are known,
will unite in the conviction that this depart-
ment of means for the world's conversion must
not be neglected.

Presses in operation, and laborers to be supplied.
Missionaries and Tract Societies, from
among almost all the nations of the earth,
are urging forward their operations, expecting
a measure of assistance from this Society.
Their presses are in motion; colporteurs, mis-
sionaries and assistant missionaries, native
Christians, and all whose services can be se-
cured, are engaged in the distribution. Millions,
among whom some portions of divine truth
have been distributed, wait for further supplies.
Thousands of pagans, who have read the
Tracts they have seen, call for new ones.
Original Tracts are preparing; translations
are in progress; blocks are cutting; stereo-
type plates are casting; punches and matrices,
and fonts of new type (including metal move-
able type for the Chinese, the written language
of probably one-fourth of the human family,) are
in preparation at great expense. A large
part of all that is doing by the American
churches for the conversion of the world, is
more or less intimately connected with the op-
erations of this Society.

Not to dwell on what is doing for the North
American Indians, among whom are about 168
missionaries and assistants, with two printing
establishments; or on the labors of the Moravian
Brethren and others for the American con-
tinent, the Society is intimately co-operating
with the following agencies abroad.

Tract Societies in Europe.—The Society at
Paris, laboring for 32,000,000 French, and
for Spain, issues 500,000 Tracts annually, and
has 40 Tracts, the same as published by the
American Society, and to which its funds may
be applied, and also seven volumes, (Saint's
Rest, Call, Rise and Progress, Pilgrim's Pro-
gress, Keith on Prophecy, Bogue's Essay,
and Young Christian.) In Belgium, the Rev.
Mr. Bouceer and a few others, are just com-
mencing Tract operations. The Tract Society
at Hamburg, issues 270,000 Tracts annu-
ally, and has 60 Tracts and two volumes, (Pil-
grim's Progress and Keith,) in common with
the American Society. The Society at Bar-
men have 25 Tracts to which this Society's
funds may be applied; that at Bremen 12;
that at Berlin 9; the last Society having issued
2,000,000 Tracts, with access to millions of
Poles, Hungarians, Bohemians, Wendish, &c.
The Society at Stockholm have 84 Tracts, and
are now about to issue the Young Christian,
and Life of Page, in Swedish. The friends of
Christ in St. Petersburg, printed 155,000
Tracts the last year; 19 Tracts have been
sanctioned by this Society, besides Baxter's
Call, translated by a Russian Bishop, and
printed at the office of the Holy Synod of Mos-
cow, and the Young Christian translated; a

population of 60,000,000 to be supplied, and
Tracts every where gratefully received. In
France, eight American Baptist missionaries
and assistants, and in Hamburg, a devoted
missionary and colporteur, are also co-operat-
ing in the work. Proposed appropriations,
including \$3,000 for Russia, \$5,300.

In countries on the Mediterranean are (in-
cluding reinforcements on the way,) 85 American
missionaries and assistants, with a printing es-
tablishment at Syria, which has issued in two
years, at this Society's expense, 1,700,000 pa-
ges; two printing establishments at Smyrna,
embracing a stereotype foundry, and fonts of
type for almost all the principal languages of
the surrounding countries; an Arabic press at
Beyrout; and a press at Oormiah, among the
Nestorians of Persia. About 40 Tracts (in-
cluding Robinson's Scripture Characters,) have
been adopted for publication at Syria; about
50 approved Tracts, and the Saint's Rest, Pil-
grim's Progress, and Flavel's Touchstone,
have been issued from the press lately re-
moved from Malta to Smyrna; 8 issued by Rev.
Mr. Brewer, at Smyrna; and ten Tracts of
the American Society, are published by the
Church Missionary Society at Malta. Propo-
sed appropriations, \$6,500.

In Africa, are 19 missionaries and assist-
ants; the South African Female Tract Society,
at Cape Town, has issued 6 approved Tracts
and Pilgrim's Progress; and Rev. Dr. Philip
says, nothing is so much needed as means for
printing Tracts. Proposed appropriation, \$500.

At the Sandwich Islands (including rein-
forcements now on the way,) are 90 missiona-
ries and assistants, with a printing establish-
ment issuing 10,000,000 pages annually; two
Tracts adopted and a number of Scripture
Tracts printed. Proposed appropriation, \$1,
000.

In India, the missions to the Mahrattas, in
Ceylon, Orissa, and other parts of Southern
India, and in Northern India, embrace (in-
cluding reinforcements on the way,) 160 mis-
sionaries and assistants, with a printing es-
tablishment and type and stereotype foundry among
the Mahrattas; three presses in Ceylon, two
in Northern India, and numerous Tracts issued
by the Calcutta Tract Society in various
languages; 13 Tracts adopted in Mahratta,
30 in Tamil, 2 in Orissa, besides Pilgrim's
Progress in several languages. Proposed ap-
propriations, \$7,000.

In Borneo, are 48 missionaries and assist-
ants, and 30 native printers; 5 presses, 2
wholly occupied with Tract printing, and a
stereotype foundry; 24 Tracts approved; the
whole Bible printed, and operations extending
among the Karens, Talings, &c. Proposed
appropriation, \$4,000.

In China, and South Eastern Asia, are 49
missionaries and assistants; a press at Canton;
a large printing establishment at Signapore,
with a stereotype foundry, and type in various
languages, and 11 Chinese block cutters and
printers at work; 4 presses in Siam, and one
among the Shans; 9 Tracts adopted, and many
large Scripture Tracts issued. Proposed
appropriations, \$9,800.

SUMMARY.—650 missionaries and assistants,
of whom nearly 200 are ordained preachers;
upwards of 500 have been sent out from the
United States, of whom 17 are printers, and
the remainder are native teachers, printers, or
assistants, supported by our various Missionary
Societies. Eighteen mission printing es-
tablishments, four of which embrace stereotype
foundries, and twenty-nine presses in operation,
besides six Tract Societies in Europe and the
laborers in Russia; 359 Tracts and 16 vol-
umes issued in common with the American So-
ciety or approved by the Publishing Committee;
and the Society and the various Institutions
aided, issue Tracts in fifty six different lan-
guages, embracing a very large part of the earth's
population.*

Shall all these laborers be told that the
American churches are sunk in so deep poverty,
or have allowed the love of the world so to ab-
sorb the spirit of benevolence, that further aid
must not be expected? That they have for-
gotten their Saviour, their vows, and perishing
millions for whom he died? Shall our breth-
ren who have been borne out on the arms of
our faith, and the pledges of our support, re-
linquish their plans, lay aside their translations,
stop their presses, disperse the native printers,
seal up the truth of God, and hide it from the
eyes of inquiring millions? Who shall bear
this responsibility? bear it before God, and
bear it to the judgment? Is there an evangel-
ical pastor who will not do so much as to bring
this cause without delay before his people, and
see that their contributions are transmitted?
Is there an officer of an Auxiliary Society who
will not attempt to arouse it to action in favor
of this object? Are there any individuals,
male or female, ransomed by blood Divine,
who will not by personal gift, and gaining the
co-operation of others, do what they can? Is
there a Christian so poor, that he will not pray

* From American Board of Commissioners, 454
missionaries and assistants, 16 pre-ses and 3 found-
ries; American Baptist Board, 162 missionaries and
assistants, 8 presses and 1 foundry; Western For-
eign Missionary Society, 24 missionaries and 3 presses;
Board of Protestant Episcopal Church, 19 mis-
sionaries and 2 presses.

Remittances may be addressed to the Secretaries of
the Society; or to Mr. O. R. Knicker, Assistant
Secretary and Treasurer, No. 150 N. 4th-street, New
York. \$30 constitutes a Member for Life; the addi-
tion of \$30 or \$50 at one time; a Director for Life.

for the dew of the Holy Spirit to descend on
the Society, its officers and agents, and all who
take any part in this great work?

By order and in behalf of the Executive
Committee.

JAMES MILNOR, Chairman.
WILLIAM A. HALLOCK, Cor. Secretary.
O. EASTMAN, Visit. and Fin. Secretary.
New-York, January 24, 1837.

From the Pioneer.
DOCTRINAL
JUSTIFICATION.

The doctrine of justification by the right-
eousness of Christ, is of paramount importance
in the Christian system. Luther calls it, *artic-
ulus stantis vel cadentis ecclesie*, the article of
the church, by which it stands or falls.

We regret to have occasion of noticing that
in a very large proportion of modern preaching,
especially by the younger class of brethren,
deemed evangelical, this doctrine does not pos-
sess the prominence, nor is it exhibited with
the clearness that it should be preached. This
is not only true of the ultra new school party—
those who adopt the theory and imitate the
mode of preaching of Taylor, Finney, and
Barnes of the congregational and presbyterian
sects, but it is also true of a very large propo-
tion of the young men who have received a
Theological education at the schools. It might
be expected that our preachers who have been
raised upon the frontiers, with very imperfect
and inadequate means of acquiring theological
knowledge, should exhibit deficiencies in this
and in other important principles; but certain-
ly those who have the advantages of a regular
Theological training should understand with ac-
curacy, fullness and clearness, this fundamen-
tal gospel truth, and preach it so frequently and
particularly as that no one should be left in the
dark for want of instruction in it.

The deficiencies alluded to have induced us
to give a brief exposition of the doctrine.

1. What is gospel justification?
Justification is a term of law and signifies de-
claring or pronouncing a person righteous ac-
cording to law. Hence in a strict law sense,
it applies to none but those who are innocent,
who have never violated law, and is, therefore
a declaration according to justice.

In a gospel sense it is the declaration of God
respecting the sinner who repents of sin and
believes in Jesus Christ. Hence it is not a
declaration of Justice, but of Grace to the sin-
ner, as expressed in Rom. iii. 24. "Being
justified freely by his grace through the re-
demption that is in Christ Jesus." It is the
opposite of condemnation. Condemnation is a
judicial declaration of guilt, accompanied with
a sentence of punishment. It is substantially
contained in that declaration of God to Adam,
(Gen. ii. 17,) "In the day that thou eatest
thereof thou shalt surely die." Or, in Ez. xviii
4. "The soul that sinneth it shall die." Con-
demnation is the declaration of God in his law
of the sentence passed on every sinner. Just-
ification by grace is the opposite. It is the de-
claration of God in the gospel respecting the
believer, declaring him righteous. It includes
pardon of sin; and it includes more, for it pro-
nounces the sinner righteous, and gives him a
title to the favor of God and to all the blessings
of the new covenant.

Hence justification is not a work wrought in
the heart of man, nor does it consist in any se-
ries of feelings—any consciousness of deliver-
ance from guilt and condemnation—any mani-
festation of the favor of God and his pardoning
mercy to the conscience of the believer.—
These may be the fruits of justification—the
happy effects resulting, but they are not the
thing itself. A consciousness of guilt, even an
overwhelming and despairing sense of it is not
the act of condemnation. Sinners are con-
demned who are thoughtless, hardened and
secure in their sins, whose consciences are
seared.

Hence the justification of a real believer is
not affected by any dark and gloomy clouds
that may gather over his mind—any despairing
feelings under the pressure of strong tempta-
tion, because it does not consist in joyful emo-
tions, ecstasies, or a full confidence of the pa-
rdoning mercy of God, but in God's declaration
in the gospel of his Son.

Dr. Gill, and other hyper-calvinistic writers
have represented justification as an act or de-
cree in God's mind, respecting what he would
do to the sinner, and as all God's thoughts, like
himself, are eternal, they have propagated the
fiction of eternal justification. This error has
arisen from some misconception, or imperfect
view of what constituted justification. If jus-
tification is God's declaration in the gospel, and
if it applies to none but penitent, believing sin-
ners,—those who receive Christ,—as we shall
yet show, then none can be justified till they be-
lieve in Christ. Hence God cannot think, sup-
pose, or decree a sinner to be justified, before
in fact he is justified, according to gospel prin-
ciples.

Others, while rejecting the figment of justifi-
cation, being as Dr. Gill calls it, "an immanent
act in the mind of God," seem to consider it as
a manifestation, impression or persuasion in
the human mind. Hence they have spoken of
themselves and others, as being justified under
such a sermon, at such a meeting, or at such an
hour. They probably mean that they received
a strong impression or persuasion at that time,
of enjoying the favor of God. Justification ex-
presses the relation we stand in towards God

through Jesus Christ, and not the evidence we may obtain of that relationship.

It is one thing for the Governor to make out and publish the declaration of pardon to a malefactor in prison, and it is quite a distinct thing to inform that malefactor that he is the person interested in the process and liberate him from prison. So justification is to be distinguished from the believer's consciousness of it.

Editor.

For the Christian Secretary.

Can man, unaided by revelation, arrive at a satisfactory conclusion, that there is a future state of existence?

Man has been justly styled the "noblest work of God." When we look at his physical constitution merely, the dignity of its appearance, the perfection of its machinery, its adaptation to the peculiar circumstances in which he is placed, we cannot but admire the skill and wisdom of its Author. But how is our admiration increased when we consider him as an intellectual being, possessing faculties capable of indefinite expansion—of grasping intricate and abstruse subjects—of soaring beyond the visible diurnal sphere, and of comprehending what would seem to require the faculties of a God! But when we contemplate him, not only as a physical and intellectual, but as a moral and accountable being, sustaining an intimate relation to all created intelligences, possessing a part that shall "float on undying and undecaying" through the unmeasured, and immeasurable ages of eternity, we are lost in mute astonishment.

But yet as perfect as is the wisdom and skill displayed in his complex character, we behold him but the shattered wreck of what he was when he came from the hand of his Maker. The whole man felt severely the shock of that sin,

"Which brought death into the world and all our woe." But what was its particular effects upon each of the distinct departments of his nature we have not the means of determining. We know not whether, (as many suppose) his physical part was originally capable of being the tenement of the soul forever,—of enjoying perpetual freshness in its native Eden, or of being with the soul transported to a happier world. Certain it is that in its primeval state, it could not have been, as it now is subject to weariness and decay.

But how must his intellectual powers have suffered by the fall! If now we can look upon man, and admiring the strength of his intellect exclaim, "in apprehension how like a god," who can imagine what must have been his mind when first it came from its divine Author. Then no selfish and conflicting propensities swayed the judgment—no dark and evil passions bedimmed the clearness of his reason—no base and sensual appetites impeded the flight of his imagination, and no dissipation either of thought or feeling exerted its paralyzing influence upon any part of the intellectual man. But all was harmony and order. He could turn his undivided attention from object to object, and from subject to subject, and thus roam through the fields of science, without the toil and fatigue that is now experienced in all intellectual researches.

But unquestionably the moral character of man suffered more than either the physical or intellectual. Having been originally created "in the image of God," how great must have been the change, that reduced him to the depraved and degraded state, in which we now every where behold him. Then not an unholy motive or unhallowed thought disturbed the quietude of his soul.

He could look above him and the heavens were not more serene than the feelings of his own bosom—around him, and not one of all created things was more innocent and harmless than himself—within him, and behold there the impress of the Deity. But oh! how changed! When he bade farewell to the bowers of Eden, he bade farewell to the tranquillity and happiness he had there enjoyed. He went forth a wreck upon a troubled ocean, without a pilot or chart. Borne wherever his passions might chance to carry him, each generation plunged deeper and deeper beneath the waves of dissipation and vice. At length he who had looked upon man at his creation, and pronounced him good, again looked and perceived that "the thoughts of his heart were only evil continually." And now so far is man alienated from God, and so unacquainted is he with his requirements, and with the retributions of another world, that it is a point of serious question, whether unaided by revelation he can arrive at a satisfactory conclusion that there is a future state of existence. Let us for a moment turn our attention to this question.

Before proceeding further however, it may be proper to define the word *revelation* as it will be used in our remarks upon this subject. Our design is to limit it exclusively to the sacred Scriptures. The question then is, can man without the Bible, or a knowledge of the truths it contains, satisfactorily determine, that his soul will exist after the death of his body? We are aware that much has been written upon this subject, and that it still presents a large, an unexplored field for speculation, over which the imagination may roam without perhaps aiding us materially in the decision of this important question. But our object is not so much to indulge the imagination as to arrive at the truth. But how can we do this? All will say by examining the writings of heathen philosophers, and the notions and practices of the pagan world. We find a difficulty attending such a course. For we know not how much those, on whom the light of revelation never shone in its splendor, have been influenced by tradition. We certainly must conclude, that this has had some influence. For undoubtedly when mankind were scattered after the deluge they would carry with them every where the religious opinions of their fathers. And one so important as that under consideration would be the one we

should naturally expect, would be retained to the last.

But let us suppose a man in the full possession of all his intellectual and moral powers, in the most perfect state, they have ever exhibited in the unregenerate heart since the fall, placed in society without any tradition received from those who had derived knowledge from the revelation of God. He might see his fellow men dying around him, and while he looked upon the inactive and lifeless body what would probably be his conclusion? Would he not at once conclude the whole man was dead? He would perceive that he shared the common fate of all animated existence, and would the thought ever be suggested that the vital principle yet lived? Or if, as many suppose, the idea of immortality is intuitive, and to be regarded as one of the first truths in the inductive system of philosophy, and the thought that he might again live, should arise in his mind, how could he arrive at any certainty respecting it? Surely he could have no direct testimony from others;—for of the millions that have died, not one has brought us any intelligence, relative to the state of the soul after death. All, *all* have gone to

"The undiscovered country, from whose bourne No traveller returns."

And he would know nothing from his own experience, for he has never tried the certainty of the grave nor the uncertainty beyond it. Deprived of these two sources of information he must reason, (if he reasoned at all) from analogy. And even then when he had exerted his powers to the utmost, there would be more of conjecture than certainty. But yet whenever we introduce the subject of human depravity, and urge the necessity of having the Bible circulated among all nations, as the only means of throwing light upon their future destiny, the opposer will exultingly point us to the writings of heathen philosophers, as a triumphant refutation of all such sentiments.

Therefore, since so much stress is laid upon these writings, we will briefly allude to the two most renowned among them. These are, the "Phaedon of Plato" which is supposed to contain the sentiments of Socrates, and Cicero's treatise on the immortality of the soul.

The age in which Socrates lived was distinguished as the most enlightened of Ancient Greece. Literature and science received much attention; and intellectual researches were made, which for depth of thought, have probably been surpassed in no age of the world. But there was a great deficiency in their moral conduct, and the whole nation with all its refinement was devoted to idolatry. At such a time, and surrounded by such a people, no wonder that the sentiments advanced by Socrates produced much excitement. But there seems to be a radical deficiency in the opinion of this great man when viewed in the light reflected from the sacred Scriptures. That he was philosophical in many of his writings we are ready to admit. But that he had correct ideas in relation to the soul's immortality, or that his reasoning upon this subject was logical, will not be as readily admitted.

The four principal arguments which Plato presents him as using, would not be conclusive on this point even if they were well sustained.

The first of these was,—"that all things are produced, or take their rise from their contraries." Thus watching begets sleep, and sleep begets watching. Now life and death being contraries, as death arises from life, so life must arise from death. If this were not the case, all things at last must be swallowed up by death and totally destroyed.

His second argument was, "that the soul existed before it was united with the body, and consequently may exist when the body dies." This joined with the first he called complete demonstration.

In the third place he attempted to establish his position by showing that the soul is *uncompounded*;—cannot be dissolved, and must therefore continue always to exist.

This last argument was, that "a contrary form, or idea does not only refuse admission to its contrary, but likewise to that which though not contrary, yet bringing upon it something of a different nature would destroy it."

Now the soul being that which always brings life to the body since death is contrary to life, the soul can never admit of it, and must therefore prove immortal. We have not time to allude to the arguments by which these positions are maintained. Yet we cannot but notice that which is adduced in support of the third position, which certainly is the most important of the four. That is, "the soul is immortal because uncompounded, and uncompounded because it is *invisible*." Now from all the arguments he advanced it is extremely doubtful whether he was himself satisfied, that his soul would exist after death. In fine, the whole scope of his reasoning is, what we should naturally expect from such a mind after having received some tradition relative to immortality. Others may consider his arguments satisfactory, or even positive proof, but we must look upon them in a different light.

From the writings of Socrates we turn to the famous treatise of Cicero. This, all must acknowledge far surpasses all the writings that heathen philosophers have as yet produced upon this subject, and has justly reflected great credit upon its author. The reader while perusing this work will find much that is truly beautiful in style, and occasionally that which may be denominated morally sublime. And while delighted with the striking illustrations of the author, and the connection of his arguments will almost fancy himself perusing the pages of some christian writer.

But to the more scrutinizing observer, there will appear through the whole work a kind of indefiniteness, which betrays a mind not satisfactorily convinced, that it has right views of the subject it contemplates. That this was really the case we have evidence from his own writings. Those who are familiar with his orations will recollect that where he alludes to this

subject, he expresses himself with much doubt. Besides he frankly acknowledges, "that after all the arguments which he has adduced in order to confirm the doctrine in question, it so fell out that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times, he fell unconsciously into a state of doubt and darkness." Hence we perceive that it was not an abiding sentiment even with the author himself that the soul would be immortal. It was however a subject that he delighted to contemplate. To one so ambitious the thought of death and annihilation was gloomy and unpleasant. And in his eagerness for fame he wished to believe that he should live forever. Being thoroughly versed in Grecian literature, and undoubtedly acquainted with the opinions of Socrates, and his successors, he turned the energies of his noble mind to this subject, and produced a work that is worthy of admiration. But yet as much as we admire this treatise, we are compelled to say, that we see nothing in it to convince us that unaided by revelation, man can arrive at a satisfactory conclusion that there is a future state of existence.

If then the two most distinguished writers, of the two most enlightened nations that have ever been found in the heathen world, have exhibited little more than doubt and conjecture, where shall we go, to find light upon this subject? We have looked at the varied and conflicting opinions of the other nations of antiquity, and all are alike vague and indefinite. We have contemplated the religious systems of the nations, now "sitting in the region and shadow of death," and no light is reflected by which we can see the soul's immortality. The whole heathen world, with all its systems of religion combined, has not, and unaided by revelation, cannot with any certainty answer the important question proposed by "the patriarch of Uz," "If a man die shall he live again?" We see then, it is emphatically true, that "life and immortality are brought to light in the gospel!" There, and only there can we find any certainty upon this subject.

We have been induced to make the above remarks, because so much is said at the present day about the dignity of human nature, and man's ability to arrive at all necessary moral truth without a revelation. If the view which we have taken of this subject be correct, we see that all such boasting is vain; and that christians should double their diligence to send to heathen nations the pure word of God. While generation after generation is going to the grave, with no sure knowledge of the state of existence beyond it. We have from our Saviour the broad command, "Go to others as you would that others should do to you." It is our duty therefore, to imagine ourselves in the place of those without the Bible, and enquire how should we wish those enjoying the blessings of the gospel to act with reference to us. O for what would we be deprived of this blessed volume,—the standard of knowledge upon this, and all moral subjects,—the strength of our hopes, the joy of our hearts. What parent would wish his son to embark on the rough billows of life, without this pole-star to enable him to shun the quicksands and rocks upon which he is liable to be dashed. How many a pious father, as the beloved child of his heart has departed from his home, has given to him this blessed treasure, and with tears besought him to read it for his father's sake. How many a pious mother, when the cold damps of death have been settling upon her, has left as her dying request to the offspring she has nourished, "my child, take the Bible as the man of your counsel, and your guide to happiness and Heaven." But the heathen parent has no Bible to give, and no knowledge of a future state to impart. O when will christians look upon this subject as they ought? When will they feel that the Bible is no more valuable to us than it would be to the perishing heathen? May we be stimulated to greater activity, and cease not in our efforts and prayers until the whole world shall have been brought under the influence of that gospel which has brought life and immortality to light.

W. H.

For the Christian Secretary.

TO THE BAPTIST MINISTERS AND CHURCHES IN SOUTH-WESTERN CONNECTICUT.

Dear Brethren—With a desire to advance the welfare of the Churches in this section of the State—and to promote the interests of our common Christianity, I now address you. My object in so doing, is to suggest for your consideration, what has been thought of by many minds; I mean the formation of an Association in this region. Perhaps some of you have reflected on the subject, and consulted respecting it; and are prepared to offer sufficient reasons for the adoption of the measure—and need no argument to induce you to a favorable consideration of it. I have consulted several individuals respecting the propriety of such a course, and they were fully of the opinion that it was a desirable one. Permit me to mention some reasons which have arisen in my mind, why a new Association should be formed as suggested. Union in sentiment, feeling, and action, among neighboring churches, is both pleasant and profitable; and in no way can be more effectually secured, than by being associated for their mutual benefit, and the furtherance of the kingdom of Christ throughout the world. The Baptist churches and ministers, in this county, and those on the borders of the adjoining ones, are, I believe, prepared by unanimity of feeling and sentiment, for harmonious associational action. It would seem therefore, that they ought so to be united; and that the greatest amount of good derivable from associational action would in this way be secured. At present, three of the churches in this county, are connected with the New-Haven Association, from which I suppose they would be loath to part. Five others belong to the Union Association; one to the New-York Association; one is unassociated at present, but was dismissed from the New-Ha-

ven Association last fall, with a view of joining the Union. The churches in this State which are connected with the Union Association, are, on some accounts, unhappily situated. The majority of the churches composing that body, are in the State of New-York; and consequently the state line, though invisible, operates unfavorably to thoroughly-united and energetic action. I would by no means intimate, that any spirit, but that of entire harmony, is manifested in that Association; but the experienced mind will perceive, from the circumstances of the case, that any measures of enlarged action, in connection with the New-York or Connecticut State Convention, must either not be introduced, or operate in a half-way and inefficient manner. There is another church in this state, located in Litchfield county, connected with the above body, which in common with us, and the churches on the other side of the State line, it is presumed are impressed with the peculiar disadvantages of our present condition. Our State Convention should be supported in its laudable efforts to promote the welfare of the churches, and the cause generally. That this may be done in the fullest manner, it is thought that all our churches should be united in Associations within the limits of the State, and thus unitedly, and vigorously operate together through the medium of the Convention and the State Societies. I will now briefly consider two objections to the proposed measure, which have occurred to me, and may possibly be thought of by others. 1. "The Union Association would be injured by the formation of a new Association." Not seriously I should think. It would still contain 9 churches; and if indisposed to maintain a separate existence, they might with advantage be attached to the Hudson River or Dutchess Association. 2. "The churches in Fairfield county might unite with the New-Haven, and the one in Litchfield county, with the Hartford Association." In answer to this objection I would only say, that the distance necessary to travel to attend the meetings of those bodies, operates strongly against the force of the argument. Besides, it is thought by the wisest and most experienced ministers and christians, that it is better generally to have several small associations in a State, than a few very large ones. I know that neither of the bodies mentioned are very large; but yet it is thought, that upon due reflection, it will be apparent that upon the whole, it will be best to form a new Association in South-Western Connecticut. I mention no particular measures to be pursued for the purpose of bringing about the proposed union; but merely suggest the matter, hoping it will enlist your prayerful attention; and that you will freely communicate your views on the subject through the medium of our valued paper.

J. G. C.

Danbury, Jan. 26th, 1837.

N. B. The Editor of the American Baptist will confer a favor by copying the above.

For the Christian Secretary.

THINGS IN OUR CHURCHES IN THIS STATE.

Mr. Editor,

In your number of the 14th inst. I noticed the above title placed over a letter written by our respected Brother, the Rev. George Phippen, who is at present visiting our Churches in behalf of our Missionary and Education Societies, and which has been copied into the Observer, a paper printed in Hartford, for what purpose I will not attempt to judge. I read his letter with much interest. I rejoice in that solid ground upon which we can hope that God will visit us in mercy, that he exhibited in the introduction of his communication. God is indeed the hearer and the answerer of prayer. And though many among us are depressed and in some respects inefficient, still I trust the day is not distant when the lovers of Zion will come up to the help of the Lord against the mighty. I desire that we all may seriously inquire to what extent the representations made by him are true, and mourn over the causes that gave them existence.

It has often been a source of lamentation to many of our Brethren, that "some of our Churches originated in contention and that this 'spirit has' not yet 'ceased' to be exhibited. It is well known that political controversies have heretofore divided parishes and towns in this State, in their religious connexions, and the result has been that in some cases, the party or parties who dissented attached themselves to our denomination. Again it is equally well known when parties have been formed from other than political excitements, that that part of the parish or town, which withdrew from the old establishment have sometimes changed their religious sect, and in some instances likewise have declared themselves to be Baptists. It is not surprising that churches formed in this manner should still retain some of their original prejudices. Nor is it unnatural that "their standard of right is distance from the Presbyterian, and of course the more remote they are from them in faith and practice, the nearer in their own opinion, they are to the truth." I agree with Mr. P. that this "influence is withering to all that is lovely in the religion of the benevolent Saviour"—an influence which I hope will not much longer exist.—But whatever be the origin of any of our churches whether from such contentions or from any other similar causes, it is matter of regret that any of them should be "fearful, and timid, and distant, with regard to the benevolent operations of the day, because these operations are so generally sanctioned and patronized by the Presbyterians." There are many things among most all professing christians that are to be regretted. It is a subject of unfeigned sorrow to me that there is so much division among our Presbyterian Churches, and especially the present alarming and unrighteous controversies, now going on among them respecting what I have sometimes thought cannot be considered of saving importance. Still I hope that the great Head of the Church will

overrule all these things for his own glory. And if there have arisen political contentions while the great body of the community were under Presbyterian laws, which became the occasion of division and were the means in any measure of leading the seceding party to a discovery of divine truth, though we lament the contentions, yet, we would rejoice that they were overruled for the advancement of the ordinances as they were first delivered to the saints. And we trust that such churches will endeavor to go on to perfection in christian spirit and practice.

I believe that many of our Brethren who, in their zeal for the reformation of the Church have perhaps gone too far in some of their feelings, are nevertheless truly pious, and who if they have erred, will, as soon as they perceive the way of providence, cheerfully walk therein.

In reference to "the standard of talent, piety, and general deportment on the part of" our "ministers," I frankly confess that I fear this is the case, and not only among us: I fear that this remark is too true in regard to all ministers. Is it not time that ministers examined themselves most thoroughly on this subject? For one it is my prayer that the ministerial standard might be greatly elevated, and that God would make us more able, and pious, and discreet in all our deportment. Then may we hope that there will be union among the ministry generally, and a confiding and sympathetic feeling exercised towards each other. I cannot but hope, with my Brother, that if we can secure the services of some good Brother to become a missionary at large in our State, that these evils will in time die away, and that there will be no other emulation among us, than the zeal for doing good.

For one I praise God that a great part of our churches were formed by those who from conscience towards God sought another organization than that they found existing as the order of the State.

And I praise God also that we have had and still have so many excellent and godly ministers in our State. And to him may the daily prayer ascend for a still greater number of faithful men I believe that blessings are in store for us, which if we are faithful, God will bestow upon our churches. The prospect is certainly encouraging. "When I look back on the state of things in this state," says Mr. P., "some ten or twenty years since, I am convinced we have gained, and not a little." May we go on until we shall have fully reached the spirit of primitive christianity.

I write not in this manner to lessen the influence of the communication to which I have referred, but rather to increase it. I would to God that we all may profit by it—that we may set in order the things that remain, and strengthen those that may be ready to die.

POIMEN.

Jan. 1837.

TO THE BAPTIST MINISTERS IN CONNECTICUT INDIVIDUALLY.

A copy of the following communication has been sent by mail to every ministering brother in the State, so far as we have obtained information concerning his residence. If any brother has been omitted, he will please consider it unintentional altogether, and receive the letter annexed as addressed to himself personally.

Hartford, January 31st, 1837.

VERY DEAR BROTHER,

It has been a subject of serious consideration by us, whether some means could not be devised by which the ministering brethren of our denomination, in this state, might be influenced to act more efficiently in the cause of our Lord and Master. As to ourselves, we think we desire to be made more useful ministers of Jesus Christ than we have hitherto been; and also that we sincerely wish to witness the advancement of whatsoever is good and lovely, and of good report in all our churches. We do not that all our respected brethren can adopt, with great sincerity, the same language, and that they cherish the same desires.

After much deliberation, the conviction has been strengthened in our minds, if all our ministering brethren in the state could meet together for prayer and consultation, that such a meeting would result in the happiest effects upon our souls, and to the churches committed to our care. The meeting to which we have just alluded, in our opinion, will tend to cement our hearts in brotherly love, and teach us how we may act in concert and with an increased efficiency. There are many fathers now living, who have long borne the burden and the heat of the day, and upon whose lips the words of pity, caution, and fidelity dwell, from whom we want to obtain wisdom. There are many brethren, both those who have arrived to the strength of manhood, as well as those who are commencing their ministerial course, whose prayers, and counsels, and labors, we highly prize. Now, if this counsel, this experience and piety, could be brought into a meeting, where all would feel a perfect freedom to express their opinions, it seems to us that the members of that meeting could not but be benefited, and that they would return to their respective and beloved charges with renewed zeal and wisdom and love.

Influenced by such considerations, the subject was presented to the two Baptist churches in this city, on Lord's day last, who unanimously, and with great pleasure, adopted the following resolution, viz.—Resolved, if in the opinion of the Pastor of the First Baptist Church, and of such ministering brethren as he has now named to us, a meeting of all the ministers of our denomination in this state for the reasons assigned, would be promotive of religion among ourselves and in our beloved churches, that they be authorized to extend an invitation to all our ministering brethren in the State, to attend a meeting of this kind in the meeting-house of the First Church, at such a time as they shall appoint, and to bid them a cordial welcome to our houses, during the period of said meeting, which the meeting will determine when assembled.

The undersigned would therefore most affectionately and most earnestly invite you to meet in the city of Hartford, in the First Baptist Meeting-house, on Tuesday, the 14th of February next, two weeks from the date of this communication, at 2 o'clock, P. M.

The principal objects of this meeting are, 1st. To promote individual piety by prayer, praise, exhortation, and preaching of the gospel. And, 2nd. To obtain the wisdom of the meeting concerning the best means of benefiting the feeble Churches in the State connected with our denomination, and otherwise to advance the interests of the Redeemer's kingdom among us.

Objects like these will be brought before the meeting. And it is hoped that every brother will attend it, with ardent desires for the divine wisdom and blessing

to guide us in all our deliberations and results. The meeting of course will be a meeting for mutual prayer and counsel—a meeting which may be rendered preparatory to any measures that the churches, when in Convention assembled, in June next, may then see proper to discuss or adopt.

On your arrival in this city, you will call at the First Baptist Meeting-house, where a Committee will be in readiness to direct you to a place for your accommodation.

We are most sincerely your fellow laborers in the kingdom and patience of Jesus Christ.

Henry Jackson, John Cookson, Rollin H. Neale, William Bentley, Matthew Bolles, George Phippen, Augustus Bolles, James L. Hodge, George B. Atwell, Gordon Robins, Henry Stanwood, Amos D. Watrous.

From the Pioneer.

BAPTISM.

What trouble some folks have about this plain, simple, important and instructive ordinance. In a late No. of the Western Methodist Advocate, is an article on this subject in reference to the decision of the last General Conference, which requires all candidates to be baptized before they are admitted to full membership. Some querist had addressed the editor the following:

"Can we, who have the charge of circuits, admit persons into the church, in full membership, who have not been baptized? If not, what will be done with those who have lived blamelessly until their probation, and wish to be baptized by immersion, but they live so far from, and their situation is such, as to render it impracticable for them to go to any stream sufficiently deep for that purpose? The Discipline requires that they shall be baptized. The report of the committee on itinerancy, and adopted by the General Conference, forbids their remaining on trial, and their situation forbids their being baptized. Now, to me, this presents three difficulties:—

1. To throw away those whose moral character is good.
2. To take them into the church contrary to rule:—and
2. To baptize them without water."

Now we propose a removal of the difficulties at once, by turning over such members to the Baptists. They never have any serious trouble about finding water. They baptize at all seasons, and in all countries where people live, and very frequently, like their predecessor John resort to places where there is "much water."

The editor, in his comment, recommends the same thing in effect. He says:—

"The sacrament of baptism is to be retained in our church. All children of her members are to be baptized; and it is the duty of parents to present them for baptism, and those who neglect it, are unfit members for the Methodist Episcopal church, whatever their qualifications may be in other respects."

Those who refuse to be baptized themselves, when they have the privilege of choosing between baptism by affusion, (sprinkling) and baptism by immersion, after sufficient time is given them for consideration and the communication of instruction, had better choose another branch of Christ's church, for their home, than the Methodist Episcopal church."

From the South-Western Luminary.

Clinton, La., Dec. 9, 1836.

"REV. ASHLEY VAUGHN:—The meetings have continued fine up to last Sabbath. Twelve were baptized on that day in Jackson, East Feliciana, La. Eleven whites were baptized one month before at that place, at the five days meeting, which was then regarded the most interesting meeting that had ever been held in that town. The Clinton Church has advanced to above 40, and there are several awaiting baptisms in this place and Jackson. More than 100 have been baptized into the Hepsibah Church, 8 miles distant; and near 100 at Jerusalem and Ebenezer, at which I have attended protracted meetings. I have seen between 2 and 300 join since my return from the Pearl River Association. A considerable number have joined some other continued meetings which I have not attended, though not as far distant as East Fork, &c. It would in all probability be more satisfactory to you, if I could give the specific number that have united to this portion of the Mississippi Association since the commencement; but 20 having joined at Hepsibah before my return, and having no statistics of the meetings, the above is as near the result as I am capable of presenting at present. Moreover the state of Brother Smith's health not permitting him to preach as yet, I have been confined to his stated appointments ever since my return; and consequently have not attended all the protracted meetings in this section.

Your humble servant in the Gospel.

The following extract from the speech of His Excellency Sir LIONEL SMITH, Governor of the Island of Jamaica, at the opening of the Session of the Legislature, bears an honorable testimony to the loyalty and fidelity, as also to the extensive usefulness of the Missionaries who have been laboring in the West Indies, for the improvement of the colored population. Sir Lionel Smith has spent a number of years in the West Indian Islands, and had rare facilities for forming a correct estimate of the advantages conferred on those places where the Missionaries have been permitted to have free access, for the purpose of conveying religious instruction to the people, without those obstacles having been thrown in their way, against which, through the unfounded jealousies of the dominant party in Jamaica, they have for years had to contend.—*Chr. Guardian.*

"There is indeed, one most important subject which I cannot resist submitting to your grave consideration—it is the religious and moral condition of the negroes. No man has had such opportunities of enlarged observation amongst this class as I have had, either in the immediate Government of, or eventual control over seven colonies, and I am sorry to proclaim, that they are in this Island, in a more deplorably backward state, than in any other. —Yet, Gentlemen, they must be taught to fear God before they can be made to respect the laws. It is physically impossible for the Ministers of the Established Church, few in number, with an extended surface of population to do more than they have done. The first ob-

ject is to instil the doctrines of Christianity, and not to insist on any particular Church discipline. I firmly believe the assistance of the Missionaries is most necessary to this end. Gentlemen, we have hardly four years more to watch over the experiment of apprenticeship—give every facility you can to the Missionaries' labors—banish from your minds the idea that they are your enemies. I will answer with my head for their loyalty and fidelity.—Encourage their peaceable settlements amongst your people—let every four or five contiguous estates combine for the erection of chapel schools; and knowing as you well do, the attachment of the negro to the place of his birth, and the burial place of his parents, you may, I sincerely believe, by these means, finally locate on your estates, a contented peasantry.

"The example in Antigua, forcibly impresses the advantage of this course of improvement."

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 4, 1837.

Ministers Meeting of Connecticut. We refer our brethren to the Circular in this paper, calling such a meeting on the 14th inst. We fondly hope every minister, old or young, will for once put by all hindrances as far as possible and be here at the time. The meeting is designed to be what it purports, purely ministerial and domestic; and unincumbered with foreign aid. It is thought every minister will appreciate the privilege, and perceive the blessed effects of a convocation, in which every one meets in all the rest a band of fellow laborers; and each unbosoming his feelings with perfect freedom, and the whole sending up to the throne of Grace undivided and fervent supplication for the descent of the Holy Ghost, to sanctify all hearts; to empty them of every feeling incompatible with perfect brotherly love, and to inspire each with "humbleness of mind," and teaches to think not more highly of self than one ought, "but to think soberly." Finally, so to spend the time together and before God, that at parting each one shall bless the Father of lights for the interview, and return to his field of labor, feeling, that on all hands he is surrounded with brethren of kindred spirit and desires with his own; and all keeping themselves in the love of God, praying in the Holy Ghost, and waiting for the mercy of our Lord Jesus Christ unto eternal life.—Brethren, do attend.

DECLINE OF PIETY.—It seems by the following remarks of a correspondent of the Boston Recorder, who writes from England, that external religious action and political strife, are inducing there as here, forgetfulness of personal and heart religion. The weakness of poor human nature is such, that one precept of God's word should be ever present to the mind of a Christian. "Keep thy heart with all diligence, (with all keeping, as Flavel renders it,) for out of it are the issues of life."

The superior piety of our foreign missionaries both in heart and practical conformity to the whole word of God, when compared with the same things in the whole body of churches at home, shows too plainly that the writer's illustration (the Roman Empire) is already beginning to be fearfully just. Why else is pride, luxury, worldly conformity, titled distinctions, earthly splendor, and ease, characteristic of American and English Christians; and humbleness, devotion, self-denial, toil, suffering, and active and strict conformity to the whole word of God so beautifully exemplified by our missionaries and their converts among the heathen? Should any one think this comparison invidious or unjust, he may be told truly, that it is founded on sober and humiliating facts; and is made only to awaken Christians to a sense of danger, and if possible, induce a greater regard for that word which combats the carnal mind in all its sinuosities. The extract referred to above, is as follows.

Upon the whole, whilst there is much doing in England to diffuse the Gospel, there is also much in the state of the Churches to excite sorrow and lead us to the throne of grace. For whilst we should be most anxious to send the Gospel to all nations, we must never forget that pure, ardent, deep-seated piety is to be most earnestly cultivated in the Churches at home. Else, the Church will become like the Roman Empire in its last days, widely extended and having some life and vigor in the extreme portions of it, whilst a lamentable decay will be destroying the heart and centre.

I am not quite an advocate for entire non-resistance to oppression; but I am an advocate for Ministers of the Gospel and other Christians leaving strife of all kinds, and devoting themselves to the quiet, constant, and faithful duty of laboring for the salvation of souls. Any thing different from this ought to be considered too low for them to become absorbed in. The world will never be converted by political or any other violence. Alas, how much reason there is to fear that ministers and Churches in our own country, as well as in England, will be so carried away by the exciting subjects which now present themselves on every hand, that religion will decline, and souls perish forever, that might have been saved! But I add no more."

We are indebted to the Rev. Irah Chase, for a catalogue of the officers and students of the Newton Theological Institution for 1836-7. The Faculty consists of the Rev. Irah Chase, Professor of Biblical Theology; Rev. Henry J. Ripley, Professor of Biblical Literature and interpretation; Rev. James D. Knowles, Professor pro. tem., of sacred rhetoric and pastoral duties; and Rev. Barnas Sears, Professor of Ecclesiastical History. There are in the Senior class 14; Middle class, 12; Junior class, 11; and in the shorter course, 2; Total, 39.

Under the judicious, devoted, and indefatigable labors of its present Faculty, the seminary justly sustains a strong hold upon the attachment of the churches; and should share largely in the prayers of the friends of a pious and godly ministry, that it may be forever preserved from those blighting errors, which have substituted darkness for light, in similar institu-

tions in some parts of Europe; and that it may be a fountain from which none may ever emanate to go forth uncalled of God, to feed the sheep and lambs of Christ.

Appended to the Catalogue, are the terms of admission, course of study, expenses, &c. from which we have room only for the following extract.

3. **Shorter Course.**—While the regular course of study is vigorously sustained, suitable persons, though having only an English education, upon presenting the requisite certificates from the churches to which they belong, may, in special cases, be permitted to reside at the Institution (subject to its rules, and with the approbation of its immediate government,) for pursuing such a shorter course, as shall be adapted to their ages and circumstances, and as shall be consistent with the regular duties of the Professors.

The shorter or select course is, ordinarily, to be made up of a selection from the most important English branches of study in the regular theological course; namely, Biblical Geography and Oriental Customs, General Principles of interpreting the Scriptures, a series of Theological Subjects, Ecclesiastical History, Sacred Rhetoric and Pastoral Duties.

4. **Expenses.**—The expense of boarding at the Institution, in ordinary seasons, does not exceed \$1 50 per week. Washing is at the rate of thirty seven and half cents per dozen. For fuel and light, the sum of seven or eight dollars a year is sufficient.

A reasonable charge is made for fuel used in the lecture-rooms, and for other necessary public expenses.

No charge is made for tuition, room-rent and furniture, or use of the Library.

7. **Anniversary.**—The anniversary of the Institution, occurs on the last Wednesday but one in August.

8. **Vacations.**—There are two vacations in the year, each of six weeks; one commencing on the day of the anniversary, the other on the last Wednesday in March.

DOVER ASSOCIATION, Va.—The last anniversary was held at King and Queen county, Sept. 24th and on. Sermon by Elder H. Keeling, from Gal. vi. 6th. Elder A. Broadus, Moderator; Jas. Crane and Eli Ball, Clerks. In this Association there are 55 churches, and if we rightly distinguish their names, but 25 ministers. They have 21 Sunday schools, 49 benevolent associations, received by baptism 599; total of communicants 15,663.

Brother Luther Crawford, one of the Secretaries of the American Baptist Home Mission Society, and Dr. Horace A. Wilcox, one of its agents being present, were cordially welcomed by the body; and when Dr. Crawford had laid the objects of the Society before the Association, Elder James B. Taylor introduced a resolution which was passed, fully approving the enterprise, and commending it to the liberal support of their churches. Dr. Wilcox was also commended affectionately to the churches of the State, among whom he is going, to promote the Home Mission cause.

The circular letter is on the subject of Sabbath schools. It is hoped the day will soon come, when all the destitute churches will meet together on the Lord's day, and spend their time in social worship.

It appears by the footing, that this one Association has more than double the number of members to the whole State of Connecticut, and but twenty-five ministers. Surely we all have great reason to cry mightily to the Lord of the harvest to send forth more laborers into his vineyard!

Extract of a letter from sister Wade, to her father and mother, dated at the christian village of Mata, in the Karen country, Dec. 15, 1835, and published in the N. Y. B. p. Reg. It is a beautiful specimen of the genuine spirit of missions, and faith in God.

Ko Chet-thing also, and Mung Shway Mung are well, and have been actively engaged in trying to do good since they returned to Burmah. Ko Chet-thing has collected a number of families of Karens, and built a new village, where we understand several have been hopelessly converted through his instructions. Mung Shway Mung has spent his time in trying to preach in Maulmein and the surrounding villages. We were afraid he would preach the wonders of America, more than the gospel; but Mrs. Judson wrote me, not long since, that an interesting man had just been baptized, who was converted principally through Mung Shway Mung's instruction.

During the past year, 48 have been added to our little churches at this station, viz: three English soldiers, two Burmans, and forty-three Karens; and the prospect is still brighter for this year. The Karens are truly a people "prepared for the Lord." We hear and read of nothing in modern missions of such thrilling interest as the scenes we witness among this interesting people. This, dear father and mother, is our present reward for having left those we loved so much, and all the quiet pleasures of our dear happy native land. And is it not a rich reward? Truly, we would not exchange it for all the world calls happiness. I am sure you will readily believe me, when I say we are far happier away in these Karen forests, with a very few of what are considered the necessities of life around us, exposed to the jungle fever, without being able to obtain a physician, or return to Tavoy, than we were during all our visit in America. We feel a sweet assurance that we are in the path of duty, and trying in a poor way to do the will of Him who sent us here; so that we are not afraid to commit our lives into his hands.

Mr. Wade is expecting soon to visit a new part of the Karen country. I shall be left here alone with the Karens, and he will travel alone with them for five or six weeks. This, you will readily perceive, is the severest trial of our missionary life. If we are ill in these unhealthy jungles when together, we can comfort and assist each other; but to be ill entirely alone among these poor Karens, would seem rather hard; nor would it be necessary; if our brethren in America would do their duty in

coming to help us. We must however, try to do our duty; and if called to walk through the gloomy vale alone in these jungles, I have no doubt but that the presence of the Saviour would enlighten our path, and fill our hearts with joy and rejoicing. I feel not the least fear with regard to dying alone, and hope you my dear parents, will never feel the least regret that my path to heaven has been marked through this dark heathen land. I sometimes ardently desire to live a few years longer, when I confidently expect to see the Karens a Christian nation.

I love to think of all the kindness and affection of my father and mother during our last visit to that endeared home; but it is still sweeter to look forward to those bright mansions made ready for us above, where dear S. and ——— have long since arrived, and where dear Achsa and Br. Handy are waiting for us, and where we, too, through the riches of his grace, hope soon to arrive—where the Saviour's loving-kindness shall be our sweetest song forever and ever.

Till then, dear parents, forget not to pray daily for your affectionate daughter,
D. B. L. WADE.

DEDICATION.

The new Baptist meeting house in Hopkinton village, R. I. was dedicated to the service of God, on Wednesday the 25th inst. The house is built in the modern style, with a neat tower, and is handsomely finished both inside and out. It was erected principally through the aid and influence of the Thurston family, connections of the late Governor Thurston of R. I. Cost, \$2,500.

The exercises on the occasion, were as follows: Invocation, and reading select portions of Scripture, by Bro. A. G. Palmer.

Introductory prayer, by Bro. J. H. Baker.

Sermon, by Bro. J. S. Anderson.

Dedicatory prayer, by Bro. F. Bestor.

Singing was interspersed during the above exercises, which was good. The most beautiful feature in the singing, was its simplicity. There was no ostentatious attempt at display, while at the same time it was sweet, melodious, accordant and sublime. The choir was small, but well trained. It was led by Mr. Win. Eaton Tracy, a young gentleman well known in these parts as a teacher of vocal and sacred music. The sermon was well adapted to such an occasion, being designed to impress upon the people the importance of sustaining, and attending upon public worship. Text, Hag. 2. 9. "The glory of this latter house, &c."

The Church in Hopkinton numbers 42; three quarters of which, have been baptized within 2 years. May the "little one become a thousand."

Yours, BETA.

DEDICATION AT ALTON, (ILL.)

On Lord's day, January 1st, the new Baptist meeting-house in Upper Alton was solemnly dedicated to the service of Almighty God. The following is the order of the exercises, with the names of the ministering brethren who officiated on the occasion:—

1. Reading of appropriate portions of the scriptures, by R. Lippincott, of the Pres. church.
2. Anthem, by the choir.
3. Prayer, by Dr. Leverett.
4. Anthem.
5. Sermon, by Dr. Rodgers, pastor of the church.
6. Select Hymn read by Dr. Kimball.
7. Prayer, by Dr. Newman.
8. Anthem.
9. Benediction.

The services were solemn and interesting. The sermon was founded on Joshua xiii. last clause of the 1st verse: "There remaineth yet very much land to be possessed."

In his introduction the preacher presented a brief sketch of the history of the church. He then happily applied the text to the present state of the church in relation to its spiritual attainments.

2dly. He presented several considerations adapted to arouse the church to new and increased exertions for the promotion of piety in themselves and in others.

Lastly. He concluded with several timely and salutary remarks in the way of caution, encouragement and advice, relative to their future efforts in this work. The sermon was appropriate to the occasion, which was attended by the fixed attention of the crowded congregation. The singing was excellent, and contributed much to the interest of the occasion.

In the afternoon brother Ives preached from the text, "Occupy till I come," Luke 19, last clause of the 13th verse. In his introduction the preacher showed that Christians are the stewards of God. The object of the discourse was to illustrate the increased responsibility of the christian church at the present day. This increased responsibility arises—

1. From the increase of its numbers.
2. From the increase of its knowledge respecting the religious state of the world.
3. From the increase of its talent and learning.
4. From the increase of its wealth.

In conclusion the preacher applied his subject to this church in an appropriate address respecting the duties growing out of its own increased responsibility. The sermon was timely, and we trust it produced a salutary and lasting impression.

The house is built of stone, and is 45 feet by 60 with a well proportioned wooden spire. It contains 60 pews and a spacious gallery for singers. It is neat and commodious. It has also a basement story designed as lecture rooms both for the church and the theological seminary.

On Monday evening, January 2d, a portion of the pews of the house were rented, to the amount of over 500 dollars, to be appropriated for the support of the gospel in the place. On this occasion also, about 250 dollars were subscribed to procure a bell for the four hundred dollars, which will purchase a suitable bell.

This church was constituted in the spring of 1830, then consisting of 8 members. In the short period of seven years it has rapidly increased, till it has now become one of the most numerous and wealthy Baptist churches in the state. While the church is enjoying such outward prosperity, may the Lord also grant unto it an abundance of spiritual blessings.—*Pioneer.*

MEMORY OF LUTHER RICE.

On this subject we make the following extracts from the Minutes of the South Carolina Baptist Convention held in December last.

"Br. I. L. Brookes presented a memorial of the character and services of the late Rev. Luther Rice. Whereupon,

1. Resolved, That this convention regard the decease of this distinguished minister, as a loss to the church, and cherish the memory of his talents and virtues with admiration and affection. The events of his laborious life are matter of history, and his services are the inheritance of mankind. His frailties, such as they were, have descended with him to the tomb, extenuated and forgotten; while the useful and shining qualities of his character, needing not our eulogy, will continue to live, expanded upon the benevolent projects in which he labored and died.

2. Resolved, That, as South Carolina has supplied to Luther Rice a grave, his friends in Carolina will erect on the spot a suitable monument to his memory; and that W. B. Johnson, I. L. Brookes, and B.

Manly, be a committee to carry this resolution into effect.

A contribution was immediately made, which, with some expected additions, will be amply sufficient."

Baptist General Tract Society.—The Circular of the Managers is received and will be published next week, accompanied with advice by the Managers of the Connecticut Branch of the above society.

TROUBLE AMONG THE INDIANS.

By a gentleman just up from the lower part of Wisconsin Territory, we are informed that great excitement prevails among the Sacs and Foxes, growing out of the murder of several of their tribe by a marauding party of Sioux. Several lodges of the Sacs and Foxes, numbering something like fifty souls, on or near the head waters of the Iowa river, were set upon by a party of Sioux, and all with the exception of ten, massacred. These ten escaped and carried the intelligence to the rest of the tribe, whereupon runners were despatched to Gen. Street, at Rock Island, soliciting his aid and protection in their behalf. The Indians were much excited and were banding together with the intention of defending themselves from similar attacks. They likewise talk loudly of making war upon their enemies, the Sioux, as soon as the "grass grows" in the spring.

We are further informed, that a large body of them have come back upon the Government land, and are camped ten or fifteen miles from Bellevue. When our informant asked them what they were doing there, they shewed him a written permit which had been given them, very improperly and certainly unlawful, by some few citizens of Bellevue, to come back on the land and hunt.

This is a high move on the part of those who gave this permit to the Indians, and the proper authorities having control over this matter should lose no time in looking into it, as the Indians have already commenced killing the settler's hogs, and are otherwise troubling the settlement.

From the reports which come in, we anticipate trouble among the Indians in the spring, on our western frontier, and should think it prudent on the part of the proper agents, that the matter be seen to in season.—*Galena Ad.*

Transylvania University.—An appropriation of \$30,000 has been made by the city council of Louisville, for the purpose of erecting suitable buildings for the use of the medical faculty of Transylvania University, provided they will remove to that city.

A case of Small pox has occurred at North Stonington, which has excited some alarm in the vicinity.

Singular Delusion.—A barn in New Haven belonging to Col. Elisha Hull, was destroyed by fire late in the afternoon of Saturday, 24th ult. An unfortunate young man by the name of Platt, who is deaf and dumb, and also deranged, acknowledges by signs and by writing, that he set the barn on fire; that he had conceived the notion of going up to heaven, as Elisha of old, in a chariot of fire; that he set fire to the hay and lay down by the side of it, expecting to be wafted upwards; but the fire scorched and pained him so that he felt obliged to leave it, and he was induced to leave the chariot and escape on foot?

Arctic Sea.—Intelligence of Capt. Back has been received. That gallant sailor was seen on the 1st of Aug. in Hudson's Straits, lat. 62. long. 71. The ice was represented as being very thick upon the coast; but we know, if skill and perseverance can conquer the obstacles of the climate, Capt. Back is the man to overcome them. We may for memory's sake, repeat that he is in command of His Majesty's ship Terror, and directed to proceed with her to Wager River, on the western shore of Sir Thomas Roe's Welcome. He is there to ascertain the most convenient place for transporting boats and stores across the intervening isthmus; and having placed his ship in security, he is to proceed, with the resources thus placed at his command, both north and west along the shores of Regent's Inlet, to connect the point whence he will start, both with Hecla and Fury Strait, and Point Turnagain.

MARRIED.

In Danbury, on the 22d inst. by Rev. J. G. Collins, Mr. W. F. Olmsted, to Miss Apphia Ambler, both of Danbury.

In Southeast, N. Y., on the 25th inst. by the same, Mr. Perry Abbott, of Danbury, to Miss Harriet Ganung, of Southeast.

In Suffield, on the 2d inst. by Wm. H. Shailer, Mr. Edwin Gaylord, of Wethersfield, to Miss Persia Farr, of Springfield, Mass.

At Deep River, on the 25th of Jan. by the Rev. H. Wooster, Mr. Isaac Bailey to Miss Eliza Denison.

By the same, Mr. Ezra Kingsley to Miss Phebe M. Pratt.

At Meriden, Mr. W. Y. Ives to Miss Elizabeth Blake.

DIED.

In this city, on the 28th ult., Mrs. Rachel Brown, aged 71, wife of Mr. Wm. Brown.

At Bloomfield, on the 2d inst. widow Chloe Loomis aged 80.

NOTICES.

COUNTER NOTICE.

Mr. Editor, Sir,—Please withdraw the notice for the Central Baptist Ministers' Meeting at New Britain, until farther order, with a view to give opportunity for its members to attend the General Meeting at Hartford, on the 14th inst.

By permission of some of its members,
GEORGE B. ATWELL, Sec'y.

Meriden, Feb. 1, 1837.

Notice in the last week's paper is accordingly withdrawn.—*Ed. of Sec'y.*

The Board of the Connecticut Baptist Education Society, will meet at the house of the Rev. N. Wildman, in Suffield, on Tuesday the 21st of Feb. next, at 5 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, Jan. 30, 1837.

THE MIDDLESEX COUNTY TEMPERANCE SOCIETY.

Will hold their next meeting at the Methodist Chapel in Mechanicsville, (East Haddam,) on Tuesday the 21st of Feb. next. Delegates will meet at 11 o'clock, A. M. Public address at half past 1 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, Jan. 31, 1837.

CONN. LITERARY INSTITUTION.

There will be a public examination of the Students of this Institution, on the 21st of February next, commencing at 9 o'clock A. M. Friends of the Institution are respectfully invited to attend.

The Spring Term will commence on Wednesday, the first day of March next.

WM. H. SHAILER.

Suffield, Jan. 30, 1837.

NOTICE.

An adjourned meeting of the Trustees of the Connecticut Literary Institution, will be held in Suffield, at the Institution, on Tuesday the 21st day of Feb. next, at 1 o'clock P. M. It is hoped there will be a punctual attendance.

GEO. PHIPPEN, Sec'y.

Jan. 30, 1837.

POETRY.

"THE DEAD IN CHRIST."

BY DR. DOANE.

Lift not thou the wailing voice;
Weep not; 'tis a Christian's right;
Up, where blessed spirits rejoice,
Ransomed now the spirit's light;
High in heaven's own light she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift her no voice of wailing.

Four not thou the bitter tear;
Heaven's book of comfort open;
Bids thee sorrow not, nor fear,
But as one who always hopeth:
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eyes is flashing,
Why should she with tears be gushing?

They who die in Christ are blest;
Ours then be no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving;
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

From the N. H. Register.

"I saw a number of professors of religion there."

Mr. Editor.—I presume the expression which I use to head this article, is very familiar to you, and most of your readers. You know too, for what purpose it is used, not simply for the purpose of announcing the fact, but to silence a conscience half aroused to reprove the transgressor of his evil ways. How many persons, while pursuing a course which they know is wrong, shield themselves under the example of professors of religion. The man who is in the way of intemperance, will palliate his conduct by the example of some rum drinking professor. "I have two deacons on my side," said the inebriate as he poured down the drink of death, after failing to get his neighbor to join him. "There was a number of professors present," says the young man as he returns from the Theatre, and is admonished by a Christian friend. "I suppose it is not wrong to go where Christians are. I do no more than they do." "I saw a number of the members of the church there," says the unconverted part of the congregation, who had strolled away of a Sabbath day to hear some strange thing, in preference to listening to sound and wholesome instruction in their accustomed place of worship. "There were a great many professors of religion present," says that unconverted young person as he is admonished for spending his time in parties of pleasure. "And is it wrong to go where Christians go and mingle in conversation as they do, and stay no longer than they do?"

The foregoing phraseology is familiar I presume to all the readers of your paper, and seems therefore to call for little or no comment. The explanation of the whole seems to be, that professors of religion are in the habit of mingling with the world, in that which is wrong, and the unconverted instead of feeling that professors are wrong in so doing, are disposed to conclude that such conduct is right, because it receives the sanction of religious professors. Fearful must be the responsibility of those professed Christians who are thus standing between the sinner and the light of eternal truth, that would otherwise flash upon his conscience. And hazardous must be the state of that sinner, who, leaving the law written upon his conscience, and in the volume of eternal truth, or as it shines, even in the lives of Christ's devoted disciples, in excusing his sin by the unholy example of those whose whole religion is found in an empty profession. It is surely a truth of thrilling interest and solemnity that in this world many who have professed the Christian name, are found in scenes of dissipation and sin, and in the resurrection morn many will be found without the grace of God, and in the great day of judgment, they will be found at the left hand to be consigned to a state of everlasting banishment from God. The Lord Jesus save us either from imitating such or meeting their awful doom.

VILLAGE PASTOR.

DUTY OF MINISTERS.—The Editor of the (Nashville) Baptist, in speaking of the duty of ministers to preach the whole truth to their people, and among the rest, that part of it which requires those taught to support him who teaches, introduces the following striking anecdote, which bears directly upon another practical duty.

We once knew a minister who preached for several successive Sabbaths on the subject of prayer. It was during a season of remarkable carelessness in his church, and some of the members growing tired of the theme, wondered first why their pastor had selected one so void of entertainment, and secondly, when he intended to stop. These murmurs reached the good man's ear, and the following Sabbath, when about to commence a discourse upon his favorite topic, he prefaced it with a remark like the following: "Learn with sorrow that some of my beloved charge have become wearied with hearing me on the subject of prayer.—This information convinces me of the necessity of persevering in my purpose, and I here announce my determination to preach on prayer, until I perceive that its spirit is possessed by my congregation." This declaration was followed in a short time by a most interesting revival of religion.

Does this little incident afford a useful hint to Baptist ministers? In what duties are your churches most deficient? Be assured that if you do not disclose to them their remissness they will be slow to discover it themselves.

WORTHY OF ATTENTION.

The extract which follows may throw light upon a subject of great interest, i. e. the best method of conducting large assemblies, so as to render them easy to a public speaker, and best enable the audience to hear. It is from letter xxxvi. of Dr. Humphrey's tour in Europe.

"Dr. Reid of Edinburgh read a paper, which seemed to give general satisfaction, on the form and construction of buildings intended for public assemblies, in which no more than one echo should be heard. He recommended that the walls and floors of all large rooms, like the House of Commons, should have their walls as low as possible, to diminish the reflection of sound, or echo; and made as rough as possible, by ornaments, or other means. He illustrated his doctrine by reference to the choir of St. Patrick's Cathedral, in which the enunciation is extremely clear. The lower and rougher the walls, according to Dr. Reid, the less their effect in injuring the intonation. The floor also, should be roughened by carpeting, or sand, or saw dust, or some such material, so as to absorb the sound reflected from the ceiling, and make it as a sounding board, to give 'body' to the voice."

NOUNS ARE THE NAMES OF THINGS.

The use of a single word sometimes tells much in regard to the moral tone of a nation.—Is not a sad state of moral feeling betrayed in a country where *wealth*—that good old English word, designed to express the total sum of the elements of well-being, including all that relates to man's higher nature and wants—has come to mean nothing but *money*; and where *worth* is used to tell how much a man has? Yet so it is. Mr. Wilkins hath a hundred thousand dollars, and he is *worth* five times as much as Mr. Johnson, who hath but twenty thousand, while Mr. Thompson hath none, and is *worth* nothing. Throughout the country the great majority of the mass of the people have a profound reverence for nothing but money. Public office is a partial exception. And why should it be otherwise? They see nothing else so powerful. Riches not only secure the material ends of life—its pleasures and luxuries; but they open the way to all the less material objects of man's desire—respect and observance, authority and influence.

In the mean time the tone of society is debased. The *luxury* of mere riches is always a vulgar luxury. It is external, and devoid of good taste. It always goeth about feeling its purse. It counteth the fitness and propriety of its appointments by the sum they cost. It calleth your attention to its glittering equipage, and saith it ought to be of the first style, for it cost the highest price. It receiveth you to its grand saloons, and wisheth you to mark its furniture. It inviteth you to its table, and biddeth you note the richness of its plate, and telleth you the price of its wines.—The *fashion* of mere riches is also a vulgar fashion. The butterfly insignificance of its life is not even adorned by the graceful fluttering of its golden wing. It is quite possible to have the extravagance and frivolity of fashionable life, without the ease and grace, the charms of wit and spirit, and the elegance of mind and manners, that in other countries adorn its real nothingness, or cover up the coarse workings of jealousy and pretension.—[Prof. Henry's Discourse.]

What are the counter-checks that will secure the safety of an intensely commercial and democratic State? They are *religion* and *letters*. It is not my intention here to speak particularly of what religion can do as conservative power in a nation. It may be observed however, in passing, that while religion influences the character of a people, it is itself likewise always modified by the people—by the institutions and spirit of the country. In a country intensely democratic, where religion has no fixed and settled institution, but is left, like every thing else, to the determination of the popular will, may we not suppose it will receive a peculiar cast and direction? Where the intellectual energies of the people are not at all imitative—turned within, but all projected outward, concentrated upon the palpable objects of material utility; where all is excitement and conflict, agitation and intensity; will not religion be likewise subject to a corresponding form of development and action? Will not its tone and the direction of its influence be in continual fluctuation? Will there not be a restless craving for religious novelty and excitement? Will not its teachers find it hard to preserve the independence of their sacred functions? Will they not be exposed to the alternative of losing their influence, or of becoming passive weather-cocks to obey and indicate the ever-shifting direction of the popular gale? Will not the people every where call out for preaching "suited to the spirit of the age?"—not meaning by it preaching suited to correct and amend the spirit of the age; but, agreeable to the taste of the age; for this mighty "spirit of the age," like every thing else belonging to the supreme people, never thinks itself capable of being in the wrong, or needing correction. It demands an applauding echo, not a rebuke. Is there no danger that this "spirit of the times," so enlightened in its own esteem, and so wanting in reverence for every thing but itself, instead of submitting to be met, checked, and corrected, by the whole, undivided, old-fashioned Gospel, will lay sacrilegious hands upon it—and tearing a portion of its more external truths and applications asunder from the living whole and from their inward and spiritual grounds—will mould and narrow and concentrate the whole of religion upon an ever-changing succession of objects of external and material reform—hurrying forever onward in a restless career of fierce fanaticism?—*ib.*

PRIVATE DEVOTION.

Is there as much private devotion among Christians as is commonly supposed? Secret or closet prayer is generally included among the most obvious and unquestionable duties of religious persons, but is there reason to believe

that the great majority observe a regular season of retirement for the purposes of devotion?

It is believed that many understand by closet prayer the petitions offered in the morning and evening, at rising and lying down, or sometimes at only one of these periods; and that others think attendance on family worship to be sufficient devotion for the day, and never open the Scriptures, or kneel in prayer at other hours, except on Lord's day. If there is any special advantage in secret prayer, such persons would seem to lose it, for the rising prayer must, in most instances, be a hasty one, and the hour of retiring is commonly very unfavorable to any earnest or continued application of the mind. These occasions, also, seldom allow time for meditation, which is one of the most important parts of private devotion; and if not observed with some preparation and reflection, are apt to become hurried and formal exercises.

We respectfully ask such of our readers as may be satisfied with these opportunities, to consider whether they would not be likely to be profited by the daily appropriation of some portion of time to religious reading, reflection, and prayer, when and where they can be alone and undisturbed. As the business of a worldly week requires its suspension for an entire day, to prevent moral and bodily injury, is there not enough of worldliness, temptation, and vexation each day, to demand at least one hour in the twenty-four for recovery? Do not our circumstances need such a rest in order to refresh our minds by communion with heaven, and to permit deliberate reflection on our spiritual relations, and the manner in which they are affected by our contact with the world? "The impression," says Howe, "ought to be very inward and strong, which must be so lasting as to govern a man's life. And were it as fully done as mortality can admit, it needs but more solemnly renewed at set times for that purpose."

If you come to this conclusion, suffer us to hint, that in order to make this daily retirement answer the purpose most fully, you should have a set time for observing it, and a set period for its shortest continuance, and regard these times, as far as possible, as sacred engagements.

For if you have not a fixed hour for your private devotion, you are liable to postpone it to the most unfavorable time, or to forget it altogether. It is best too, to have a certain hour, that you may be reminded of it as it approaches, which is of itself of no small benefit, by the influence which the consciousness that you are soon to be alone with God will have on your conduct. It is important to fix a period during which, at least, you will remain in retirement; for this is the best way of preventing the intrusion of the worldly matters which you have left, and which may otherwise hurry you away, or dissipate your thoughts. Let it be a half hour or an hour, of certain seclusion, and your ordinary pursuits will be as likely to leave you undisturbed for the time, as they do from Saturday to Monday.—*Sunday School Journal.*

THE WORLD.

What is the world, even to those who love it? Who are intoxicated with the pleasures, and who cannot live without it? The world is a perpetual servitude, where no one lives for himself alone, and where, if we strive to be happy, we must kiss its fetters and love its bondage. The world is a daily revolution of events, which create in succession, in the minds of its partisans, the most violent passions, bitter hatred, odious perplexities, devouring jealousy, and grievous chagrins. The world, it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions. In the world there is nothing lasting—nor fortune the most affluent—nor friendship the most sincere—nor characters the most exalted—nor favors the most enviable. Men pass their lives in agitation, projects and schemes; always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace or death of their competitors; always occupied with their fears or their hopes; always discontented with the present, and anxious about the future, never tranquil, doing everything for repose, removing still further from its vanity, ambition, vengeance, luxury and avarice; these are the virtues which the world knows and esteems. In the world, integrity passes for simplicity; duplicity and dissimulation are meritorious. Interest the most vile, arms brother against brother, friend against friend—and breaks all the ties of blood and friendship; and it is this base motive, which produces our hatreds and attachments! The wants and misfortunes of a neighbor find only indifference and insensibility, while we can neglect him without loss, or cannot be recompensed for our assistance. If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearance which offers to our eyes only joy, pleasure, pomp, and magnificence, how different should we find it from what it appears! We should see it destitute of happiness—the father at variance with his child; the husband with his wife; and the antipathies, the jealousies, the murmurs, and the external dissension of his family. We should see friendship broken by suspicions, by caprices; union the most endearing, dissolved by inconsistency; relations the most tender, destroyed by hatred and perfidy; fortunes the most affluent, producing more vexation than happiness; places the most honorable, not giving satisfaction, but creating desires for higher advancement; each one complaining of his lot, and the most elevated not the most happy.—*Massillon.*

Sir William Waller, in the conclusion of his very curious and valuable little work, in what he calls his Daily Directory, has these reflections upon human life:—"Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning; from thence to noon, (when we are as the sun in his

strength;) after which, like a shadow that declineth, we hasten to the evening of our age, till at last we close our eyes in sleep, the image of death; and our whole life is but this tale of a day told over and over.

ECONOMY IN ENGLAND.

[IN A STEAMBOAT.]

I observed that a considerable number of passengers carried a comfortable picnic box, or basket, with them, and spread their own table. With some, doubtless, this provision proceeded from a fastidious taste that feared some poisonous dirt would be found in the common fare of a steamboat. But with many, I presume, it arose from a habit, which presents a marked difference between the people of England and of America—I mean the habit of economy.—In America we are ashamed of economy. It is the feeling which would forbid among us such a practice as that referred to, and not only this, but a great many more and better practices. In England, economy stands out prominently; it presides over the arrangements of a family; it is openly professed, and fears no reproach. A man is not ashamed to say of a certain indulgence, that he cannot afford it. A gentleman says to you, "I drive a pony chaise this year; I have put down my horse and gig because I cannot pay the tax." A man, whose income and expenses and style of living far exceed almost any thing to be found among us, still says of something quite beyond him, which his wealthier neighbor does, "We are not rich enough for that." One of the most distinguished men in England said to me, when speaking of vines at his table, "The wine I should prefer is claret, but I cannot afford it, so I drink my own gooseberry." I have heard that many families carry the principle so far, that they determine exactly how many dinners they can give in a year, and to how many guests—nay more, and how many dishes they can put upon the table, when they do entertain.

This frankness on the subject of economy is among us a thing almost unheard of. Not that we are more wealthy; but as I conceive, less wise.—The competition of domestic life among us, is too keen to admit of any such confessions of internal weakness. We practice economy by stealth. Nor is that the worst of it; for one consequence of this habit of feeling is, that we practice too little. When a stranger looks upon the strife of business in our villages and cities, he imagines that he sees a very covetous people; but a nearer observation would show him that much of this eager, and absorbing, and almost slavish occupation, is necessary to sustain the heavy drains of domestic expenditure. This extravagance at home chains many a man to the counter and counting room. And this extravagance is of his own choosing; because he knows no other way of distinguishing himself, but by the style of living. Would he but conceive that he might better elevate himself in society, by having a well read library, by improving his mind and conversation, by cultivating some graceful, but comparatively cheap accomplishment, he might live a wiser man, and die richer. Who would hesitate to choose between such a family, and one whose house was filled with gorgeous furniture; where the wife and daughters are dressed in the gayest of the fashion, and the husband and father banishes himself the livelong day, and half the night, from that pleasant mansion, to toil and drudge in the dusty warehouse? He sleeps in a very grand house—he lives in a counting room!—*Devey.*

BRIEF HINTS FOR JANUARY (AND FEBRUARY.)

During the winter, cattle are very apt to suffer from a want of water, as running streams are generally frozen, and they are mostly fed on dry fodder.

Cattle will drink several times a day, if the water is good and of easy access; proper provision should therefore be made for them.

Farmers will save a great deal of hay, especially in wet and muddy weather, if instead of spreading it upon the ground for them, to be trodden under foot, suitable racks are provided, so that none of it may be wasted.

As milk is very valuable in winter, great care should be taken that cows are now milked very clean. But as the operation is apt to be tedious at this season in consequence of the slowness with which it is given down, it is best, after having obtained what milk can be done easily at one milking, to pass round all the cows at the conclusion, and give them a second milking, being careful to drain them to the last drop.

Cows should not be dried up of their milk too soon before their time of having a calf—this care is especially requisite in case of young cows which are milked for the first season; for when these are dried up too soon it is apt to cause a permanent shortening of their time of giving milk for each successive season. If they are the first season dried early in the fall, it is difficult to obtain much milk after that period in any year afterwards.

During the present month, apple trees may be pruned to great advantage, provided there is mild weather to admit of its being done comfortably by the operator.

Trees which are neglected in this particular, become thick and crooked in their branches, produce poor and imperfect fruit, the smaller branches die, and the trees become old before their time.

This operation is commonly best performed with a hand-saw. Crooked and stunted branches should be removed, so that those which remain may have an opportunity to grow freely, and that the light and air may be admitted through all parts. The top of the tree should be left of good shape, and the branches as nearly equidistant from each other in every part, as is easily practicable.

Too much pruning at a time is apt to check the growth of trees, and is therefore not good, but they should be pruned moderately each year.

In cutting off large branches, avoid as much as possible large wounds; which is effected by

cutting them off nearly at right angles, and by not cutting them too closely. A stump or projection should at the same time be avoided.

As the stumps of large trees are apt to crack, admit water and rot, or breed insects, they should be covered with thick paint, or a coat of tar and brick dust.

During mild weather in this month, will also be a good time to prune hardy grape vines, if not already done. Many persons, having but few grapes, and those hardy, are apt to neglect them, and let them grow too thick; the quality of the fruit would be greatly improved if they were kept properly pruned, which would be but a few minute's work.

By performing the operation now, the wounds would have time to dry and contract, and the sap-vessels to become closed before spring, and preclude the danger of bleeding.

The only care needed in this operation, is to cut off all the smaller and least thrifty branches, and the ends of the larger, so that the buds left may be those which are largest and most vigorous, and that they may have sufficient light and air for healthy growth.

As fruit trees are apt to be injured by mice whenever there are a few inches of snow to conceal them in their depredations—especially if grass has been suffered to grow around the trees—it will be proper whenever snow falls, to tread it firmly about them, by which the evil may be prevented.

Many other operations may be performed during winter, which a little observation or reflection will point out—such as procuring and selecting seeds, removing manure to its place of destination, procuring fuel, collecting scions for grafting, making grafting plasiers, &c. Great care should be taken to get genuine seeds, and to obtain the best varieties of fruit for grafting—for it is better not to plant a garden, than to plant it with spurious seeds, and to omit grafting a tree, than to graft it with a poor variety.—*Genesee Farmer.*

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At a Court of Probate holden at Bristol, within and for the district of Bristol, on the 16th day of January, A. D. 1837.

Present, GEORGE MITCHELL, Esq. Judge.

On motion of Leonard A. Norton, Executor on the estate of Asahel H. Norton, late of Bristol, within said District, deceased—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber.—And directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post, in said town of Bristol.

Certified from Record.

CHARLES G. IVES, Clerk.